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➤EDITORIAL♦NOTES.◀

The Study of Biblical History.—There is, on the part of many ministers and of students preparing for the ministry, a lamentable ignorance of the most common characters and events of Bible History. That Abraham lived before Moses is generally known, but how long before, or the commonly accepted date of either of these Old Testament worthies *many*, if called upon outside of their study, would be unable to declare. The names of David and Solomon are familiar to all, but of the kings of either Israel or Judah, after the division, many are totally ignorant. Isaiah and Jeremiah may be friends, but the Minor Prophets are entire strangers to them. The Old Testament history, as related in Joshua, Judges, the Books of Samuel, Kings and Chronicles is far less familiar to them than the history of Rome and Greece. Some of these men read philosophy and study science, but have no time for the study of God's dealings with his chosen people, a study from which more help might be derived than from any other single source. These men do not have, and indeed cannot have, any conception of the wealth of homiletical material here to be found. Nor is this strange. The study of *Biblical History* is not sufficiently emphasized. Colleges and universities in which the history of the nations, ancient and modern, is taught even in the most minute details, pass over contemptuously the history of that race by which the world's history has been most influenced and most benefited. Theological seminaries, founded for the purpose of training men in the knowledge of God, his Word, and his dealings with men, discuss deeply the question as to whether, in fact, God *is* knowable, spend much time in deciding whether the Bible is, after all, the word of God, and study minutely the history and causes of every heresy that has sprung up since Christianity was established, while God, as manifested in his Word, and the Word as giving God's ideas to men, or as a text-book of Old Testament Church-history are ignored. Ministers, the sons of godly parents, trained in Bible lore from childhood, know the Bible, and Bible-history. But men converted late in life, who have not enjoyed the advantages of this early training, in many cases go through their ministry ignorant of that which is most easily obtained, and of which, when obtained, would have served them to better purpose than all else that has been gained.

Should there not be a place for the study of Old Testament History in the college? Should not a most thorough acquaintance with it be required in the Divinity School? Should not ministers, who to-day are for the most part ignorant of all this set themselves to work in this line, and, perhaps, let Darwinism, and such studies *rest* for a time?

The Collection of Facts.—That which is most needed at the present time in the science of Old Testament criticism is a faithful and patient collection of the facts. Theories without number are appearing, but a large proportion of them are easily shown to be insufficient and false, because they do not account for *all* the facts. They have been hastily deduced from a *few* facts. The history of the Natural sciences should be of great service to the Bible scientist. In the various domains of research wonderful results are at frequent intervals announced; new theories are confidently promulgated, while the old theories are